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GEORGE W. MYERS, PRINTER.

THANKFULNESS TO GOD.

The clear blue sky, the glorious sun,
The song of birds among the trees,
The sweetness of the summer air,
Rich lights, deep shades, scenes soft and fair,—
Have I enjoyed and loved all these;
And like a beast, like a dull and
Warmed by the ray it cannot burn,
Have failed to think of God!

Dear friends and kindred's dearest ties!
Blest interchange of household love
When the warm heart o'erflows the eye,
And have I known my holy joys
And failed to look above?
O God! have I thus thankless proved,
Thus from thy good extracted ill;
Thy creatures thus before thee loved,
And dost thou love me still? J. H. B. M.

[Church of England Magazine.]

THE OBSERVER.

PALESTINE.

Extracts from Robinson's Travels in Palestine and Syria.

PRESENT STATE OF THE HOLY CITY.

Jerusalem, Aug. 17.—Proceeding out of the town by the Bab es-Sham, or gate of Damascus, anciently that of Ephraim, we came out into what was formerly called Bezetha or Cœnopolis, a suburb to the north of the present city walls, but anciently comprised within them. It was inhabited, in those days, by the lower order of people, consequently no vestiges of inhabitants now remain.

A little to the right of the road, is an ancient quarry, the entrance to which, now walled up, faces the south. This is shown, as the cave or grotto, to which the prophet Jeremiah retired, to pour forth his Lamentations. It is in possession of the Turks, and the guardianship of it is confided to a dervish, who lives in a small hut contiguous to it. Christians are not admitted. Opening the Sacred volume at this spot, the sacred, and at the same time the most instructive guide in these parts, and referring to those sublime inspirations of the prophet, I began reading, “How doth the city sit solitary that was full of people; how is she become as a widow, she that was great among the nations, and prince among the provinces, how is she become tributary!” “Her gates are desolate.”—“All her beauty is departed.” “Her filthiness is in her skirts.”

Unconscious of what I was doing, I looked around me, to see him whose voice I thought I heard—not a human creature was within sight. A thrilling trembling seized me, at the consciousness that an Omnipotent though Invisible Being stood by, whose prescient powers had enabled one, who was despised of all, to picture thus faithfully, and to the very letter, the future state of a city that, at the moment the prophecy was delivered, was in the possession of all the elements of worldly prosperity!

Jerusalem, Aug. 21.—The streets of Jerusalem are only partially paved; for where the naked rock appears, it is made to serve this purpose; and owing to the inequality of the ground on which they stand, one scarcely ever passes over an uninterrupted level of more than twenty yards together. Many of them are arched over, which coupled with their narrowness, gives a gloomy appearance to the town, already sufficiently dull by the heavy style of its architecture—a degeneration from that of the Hebrews. The houses are built of large rough stones, close to each other, and are seldom more than two stories high. They resemble fortresses, little more being seen towards the streets than a plain wall, and a mean entrance, the windows mostly looking into the interior court. Every house has a terrace or dome, the roofs being universally built of this form, as no timber can be procured except from a great distance. The effect of these dull masses, when seen from above, is singularly monotonous, the minarets and cupolas of the churches and mosques alone appearing above the level, to break the uniformity. The public buildings are not numerous, and excepting those consecrated to religious worship, there are none worthy of notice.

We visited the baths, situated in the Turkish quarter, but we found them greatly inferior to similar establishments in the East. The Bazaar or street of shops is arched over, dark and gloomy,—the shops paltry, and the merchandise exposed for sale, of an inferior quality. This is the only part of Jerusalem where any signs of life are shown. But even here, round the heart (for it is situated in the centre,) the pulsations of the expiring city are faint, and almost imperceptible; its extremities are already cold and lifeless. In the other quarters of the town, you may walk about a whole day without meeting with a human creature.

The modern population of Jerusalem is variously estimated by travellers, and its proportions, still more at variance with one another.—The discrepancy in their accounts is attributable partly to the difficulty of procuring such statistical details, and partly to their coming here at various periods of the year, so (the inhabitants) are divided into residents and non-residents) that all have an equal claim to correctness.—From the information I have been able to procure, and from my own personal observations, I am inclined to believe that the fixed residents do not exceed twelve thousand, if even so many. Of these, perhaps two-thirds are Mussulmen. Of the other third, two thousand five hundred are Jews, the residue being divided amongst the Christian sects. Owing to the presence of

strangers at certain seasons of the year, particularly towards Easter, the above estimate may be carried to about half as much more, making a total aggregate of eighteen thousand persons present at one time. The casual population is crowded into the convents, or into buildings owned by them. If all quarters were equally well inhabited, the modern city of Jerusalem is capable of containing from five and twenty to thirty thousand souls; but besides the great enclosure of the mosque of Omar, there are several large spaces unoccupied by dwelling houses. The Mussulman portion, as in all sacred cities, are distinguished for their intolerance and fanaticism, and on this account the traveller should be on his guard, and respect their prejudices.

Decidedly the most interesting population of Jerusalem is that of the Jews themselves.—Here, as in all other Eastern towns, they are confined to a particular quarter. The part they occupy in Jerusalem is the hollow space lying between the site of the ancient temple, and that part of Mount Zion which is included within the walls. It is called *Har-el-Yahoud*.—Their habitations have a mean appearance from without, being generally built of unpolished stones, hastily put together, without any attempt at architectural embellishment. This affected simplicity does not arise from poverty, for most of them are in easy circumstances, but entirely from prudential motives, it being found necessary not only to conceal their wealth, if they have any, from the jealous eye of their rulers, but even the appearance of comfort, which might lead to a suspicion of its possession. The interior distribution of these houses is nearly uniform throughout. A gateway opens into a quadrangular court, round which several distinct families often reside.

The well known peculiarities of this people, for they have long ceased to form a distinct nation are observable in the Jews residing at Jerusalem; but, in addition to these peculiarities, they have adopted others, belonging to the countries they respectively inhabited, previous to their coming to settle here. The more apparent feature contrasting with those of their brethren of the Levant, is a certain freedom of manners between the sexes, particularly observable in social intercourse; nevertheless, their women go veiled when abroad, a practice universally followed by their sex in the East, females of loose morals alone forming the exception. It consists of a white piece of muslin thrown over the head, which falls over their shoulders down to the hips, leaving the features however, more exposed than is customary with Turkish women to do. The number of Jews resident in Jerusalem has been greatly exaggerated by some travellers. There being no trade or commerce whatever, they must necessarily be limited to the few families that are attracted here for devotional purposes. I do not think they exceed three thousand. Of this estimate a large proportion are females. The synagogues in Jerusalem are poor and small, not owing to the poverty of the possessors, or the want of alms from abroad, but from the prudential motives mentioned above.

I was moved almost to a tear, by seeing just outside the great mosque, which stands on the site of their ancient temple, four or five Jews, apparently rabbis, with books in their hands, in the attitude of prayer, and their faces directed toward the wall. I fancied I heard them saying, “How long, O Lord, how long shall we be the objects of thy just anger?”—“Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.”

From the “Church.”

THE PROFLIGATE.

In my occasional visits to one of those institutions erected by the liberality of the rich for the benefit of the poor, I was privileged to meet with rather an interesting case—an imperfect account of which I submit to you for the benefit of your readers, if you deem it fit for the columns of your paper. It was the case of a young man,—a native of England. His parents had belonged to the more respectable class of tradesmen. They had not neglected their duty for they had brought him up to a trade, and bestowed upon him a religious education. But like too many of his fellow emigrants, he seemed to have forgotten that there is the same God to be served in America, as demanded his worship in England. The house of prayer had been seldom entered;—the Holy Scriptures more seldom perused;—the company of the servants of God had been exchanged for that of the servants of Satan. The exchange had not been without its consequences. Evil communications had corrupted good manners: The tongue that had been taught to lip the praises of God, had been not unfrequently employed in blaspheming his Holy name. From an active, robust young man he had become a mere shadow of his former self. Disease, induced by his evil ways, had brought him to the hospital. It he had entered, in profession an Unitarian, but in reality a Deist.

It, however, was so ordered by the good providence of God, that the hospital, at that time was blessed with the visits of a “devout Cornerius.” H. L. was not overlooked. He, who cared for the souls of the poor patients sat by his bed-side, and spoke to him the words of kindness and of Christian love; he read to him from the divine oracles; and told him of that blessed Jesus who “died the just for the unjust that he might bring them unto God.” But no attentive ear was lent. All was sullenness and dislike. The rules of the institution alone restrained him from rudeness; else his kind instructor would have been plainly told that his services were not desired. So inimical was H. L. to God, that, when his kind friend was reading or speaking to the other patients in the ward, he invariably covered his head over with the bed clothes and even closed his ears with his fingers; and as soon as his tormentor had shut to the door of the ward, he vented his enmity in language that made the blood of harden-

ed sinners run cold. So far did Satan drive him, that he begged the matron of the Hospital to ask the Chaplain to pass him by. Thus was he anxious to “reject the counsel of God against his own soul.” But that Christian woman knew her duty, and his soul's worth too well, to grant him his petition. He continued, therefore, to be regularly visited. By degrees his heart became less obdurate. The disinterested kindness of his instructor appeared to gain some hold on his affections. His message was consequently better received. He continued instant in his labor of love. Satan's thrall-dom became each visit less powerful, till at last through divine grace, the bond was broken, and H. L. became the Lord's freed man. And now when he thought of Christ, and his astonishing condescension, and recurred to his own blasphemies, he would cry for very anguish of spirit. It smote him to the heart to reflect upon his requital of the Saviour's infinite love. “Oh! is this the Saviour whom I have so shamefully treated? Is this the blessed Jesus whose name I have so often blasphemed?” Unable from weakness to read himself he was patiently anxious that others should read to him.—The devoted Matron of the Hospital; whose services are recorded in the book of God's remembrance, frequently selected to read to him such works as she thought suited to his case. But invariably he asked her to read to him from the Bible remarking “Your books are doubtless good; but, as I have only a short time to live, I am anxious to hear as much as possible of God's own word.” “Much had been forgiven and he loved much. Whenever the reader mentioned the name of Jesus, he would stop him, and for a time appear lost in adoration.

His brother called to see him some time before his dissolution and tried to bring him back to his former views. With almost supernatural energy he rebuked him and plainly told him that he, his own brother, had been the cause of his miserable career. “You found me,” said he, “happy in the service of my God, strong in body and sound in mind.” You poisoned me with your principles. I became a companion of fools.” I have reaped the reward of my sinfulness. I am going to an early grave. But I go trusting in the redeeming blood of Jesus. That blessed Being, whom I so cruelly denied, will bear me up. Even on this bed of sickness I find more comfort, more happiness, than I ever knew in the days of health and prosperity. And will you rob me of this? Not rather go yourself, and seek, through the merits of Christ pardon for your past sins, and find in believing, a peace you have never known; and may God grant you his grace.” This was too much for the sceptical brother. His weapons fell powerless from his hands, and conscience-struck and speechless, he left the happy sufferer. H. L. watched away, evidencing in his tranquil and calm submission to his heavenly Father's will (so unlike his former accusations of the Deity, when he complained that he did not see why he was so severely treated) that he had now comforts and new consolations—even such as come from God alone.—He found great satisfaction in partaking of the blessed sacrament of the Lord's Supper.

His death was happy and peaceful. He quietly slept in Jesus. And his spirit doubtless winged its way to the mansions of eternal rest.—From this case two lessons should be learned:—the first that the young especially should beware how they allow themselves to be seduced from their principles by the vicious and sceptical;—and the second, that Jesus is the only refuge for such, if they wish to recover, and obtain peace and comfort.

B. F. T.

For the Gambier Observer.
BEAUTIES OF VENN.

LETTERS FROM MR. VENN TO HIS SON.

October 30, 1777.

I have now to congratulate my dear son, on his new room; and entrance on his college studies; a most important period in your life—a sacred time, from which, duly improved, yourself, and many immortal souls for whom Christ died, will receive everlasting advantage.

Now is put into your hands an admirable opportunity of improving your mental faculties—of acquiring a fund of human learning, which will be of great use to you as long as you live of habituating yourself to study and meditation and much retirement, the fit preparation for the high and spiritual office for which you are designed.—You have heard so many lessons from me (and I thank my gracious God! not without effect,) that I can only repeat in writing what you have received viva voce.

Exert, as you did at Lancaster, resolution; and rise early: so will you have an opportunity to perform much every day, and with care give to your studies and your devotions a just proportion of your time. Be ashamed of giving place to sloth and love of sleep.

Continue as you have done for near these two years, to read the book of books; and read it always with prayer, and before you open it, recollect what excellent things are said in its praise—what good has been received from it by millions now in glory. But it may work upon your mind, and be written upon your heart. Shun, as poison, all disputes and controversies. Infinite hurt has been done by them; and very little good to any one.

I am very glad that you, with the three friends you mention, intend to meet on Sundays—I suppose, by turns, at each other's room.

But I would not have you increase your number on several accounts. Your knowledge of each other, and confidence of friendship, will enable you to speak without fear and freely; but more would be a bar to that freedom; and prove a snare, by tempting you to speak for commendation.

More would draw upon you the eyes of each college, and expose you to needless ridicule, and prove an offence, which few young people are able to bear.

It would have the appearance of making a party, and lead to several disagreeable consequences. There is no occasion that you should mention your meeting to any one; and if there should be other serious young men desirous of such improvement on the Sunday, they should make another party.

When you are together, your great temptation will be levity of mind, when you should be conversing, with all your attention, upon subjects of infinite moment.

But if you are honest, meekly to reprove the first appearance of that spirit, you will succeed; and the Lord Jesus will, according to his promise, be in the midst of you. Happy shall we be to hear you testify he is so; and that you find yourselves strengthened and animated to live in all sobriety, vigilance and self-denial, as becometh Christians.

H. VENN.

November 11, 1777.—Figure to yourself a miser glorying in his riches; or the child of ambition exalted to the pinnacle of worldly honor; the pleasure cannot exceed what your letter, received this day gave to me; and it is neither so pure nor so well founded.

My joy arises from the glorious hope of your immortal happiness, and of your proving the highly favored instrument of spreading the knowledge of a Saviour amongst ignorant, guilty, perishing creatures.

My joy arises from the delightful consideration, that you, in your early youth, instead of indulging base appetites, sensual or mental, to fill you with bitter remembrance of your ways and doings at college, are desirous to improve a liberal and learned education to qualify yourself for the noblest office entrusted to men—the office of preaching the Gospel, and watching over souls in love to them and to God their Maker.

I immediately, therefore, take my pen and comply with your acceptable request in sending you the largest sheet I have, of advice from the most affectionate heart of a parent, who has received so much comfort from you, ever since you were my son.

My first advice is that you would beware of the devices Satan too successfully practices against novices in religion. When he perceives they are no longer to be kept asleep in profaneness or formality—no longer to be debauched with the pleasures of gross sin, or the love of fame or wealth—when he sees they are determined to come out from the world—he alters his method of seeking to destroy them. “Be more separate,” he suggests; “distinguish yourself;” immediately assume the preacher's office; neglect the peculiar duties of your art and station, and intrude into what does by no means belong to you;—force your statements upon others; and consider yourself (without experience, without knowledge, observant) to be a reformer, authorized to despise your elders, to be impatient of submission, to be heady, high-minded, and then to complete the whole, abuse learning, and be confident you have an impulse from heaven, and a divine call to justify all you do!

Thus have I seen religious young men perverted and made insufferably disagreeable by their false ideas of religion and a stumbling-block in the way of others, they themselves seldom recovering from the proud spirit. Under the influence of this proud spirit they are always for over doing, and for needless, nay absurd singularities. They will even court persecution; and then sink with the idea that they are treated for Christ's sake as the prophets and martyrs were of old.

Take knowledge, therefore of the important boundary between separation from the world and the offensive self-sufficient excess in things which our God does not require.

My second advice is, that you dwell much upon the substantial part of a Christian's life; and be assured, if you are not ashamed of this, the fear of the world is not your master. The substantial part is, modesty and chastity, in opposition to pertness and impurity, confronting the surfeit or drunkenness of Epicurus—humility and meekness, in opposition to natural haughtiness and angry pride—guarded cheerfulness, under a sense both of the Divine presence and the mischief of noisy mirth—love to God his word expressed by a stern look when scoffers pour out foolishness—love of diligent study, serious acquaintance, useful conversation, with secret prayer and meditation on the word of Christ. Conscious that you are living thus, and that this is your earnest purpose and your daily prayer, you need have no fear that you are making a compromise with the world, or want that zeal for the Lord which true faith inspires.

Whilst thus you lay the stress upon matters of utmost moment, you will receive the blessing of the Lord; you will win and attract both esteem and affection from many, you will put to silence the ignorance of foolish men by well doing.

Their idea of your religion is, that it puffs you up—makes you think yourself better than all beside; that you are a compound of ignorance, enthusiasm, and spiritual pride. Nothing can convince them of their gross mistake, or conquer their prejudices, but humility, meekness, wisdom, and soundness of mind, which those who are really in Christ possess and manifest, at the same time their conscientious attention to their duty, so striking, gives them no overweening conceit of themselves; abased as they are from heartfelt conviction; how much the Lord has done and suffered for them—how much they have received from his bounty and grace—how infinitely worthy he is of all adoration and love; a very small part of which they return to him at best.

I will conclude with advising you to study with much attention and exactness, their characters who have obtained the immortal honor, that they pleased God, such as Enoch, Noah, Abraham, Moses, Joshua, Job. There will be much of entertainment, as well as instruction, in this method.

You may be sure nothing is misrepresented here. You will see what manner of persons the spirit of God does form. You will perceive that supreme love to him, and undaunted valor in his cause, and resignation to his will, fully possessed them.

Then lifting up your eyes and heart to their God and your God, beg that, under a much more luminous dispensation, and richer helps for spiritual life and godliness, you may be as followers of them who are set before you for examples.

There is a great beauty in scripture characters, which you are always to consider as exemplifications of scripture doctrines, and animating proofs how much we, by diligent seeking, may receive from our most gracious and bountiful God.

MISSIONARY.

From the Spirit of Missions.

MISSION TO AFRICA.

FROM THE REV. THOMAS B. SAVAGE, M. D.

Cape Palmas, W. A. January 17, 1837.

You are informed of my arrival at this place in perfect health and safety, and to some extent of the affairs of this station. The opportunity which occurred when I last wrote to you was very unexpected—and as the time which had elapsed since the period of my embarkation was very short, it could not be expected that my view of matters and things would have been thorough and impartial. Since then I have taken a more calm and collected view of the ground, and shall proceed to give the result more in detail.

The favorableness of my first impression remains the same. I am highly pleased with our location, and warmly approve its selection for the commencement of our Missionary operations. Cape Palmas is high and prominent, and since my arrival has been visited every hour in the day with a cool and refreshing breeze. Its projection into the sea is about one hundred rods, and its height one hundred feet. It forms as you are aware, the turning point from the windward to the leeward coasts. Its relative position in regard to the interior, and other important points upon the coast, as well as other considerations which will hereafter be mentioned, lead us to anticipate great facilities in our subsequent operations, and fully convince me of the propriety of its selection as our starting point. The bar and landing are said to be among the best of all Western Africa. In this respect it certainly has the advantage of Bassa Cove, where landing with small boats is attended with danger.

The Cape itself is mostly occupied with houses belonging to the Agency and older colonists. Commencing with the main land is a native town, consisting of about fifteen hundred inhabitants. The houses or huts are constructed as follows: Narrow strips of boards, four or five feet in height, three or four inches wide and half an inch thick, are placed perpendicularly in the ground, and arranged in the form of a circle; this constitutes the base; upon this structure is placed the roof, which is made of the leaves of the palm tree, running high up to a point, very much in the manner of a sugar-loaf. This town has its *gregree* house i. e. buildings in which are performed their religious ceremonies. These, I am informed, are of the most disgusting character, and are addressed solely to the devil. Their religion is most emphatically the religion of devils. On my arrival I was visited a number of times, by the king, whose English name is “Tom Freeman.” Every gentleman is thus honored, and were he not apprized of the real motives which prompt to these attentions, he would place this people upon an equality in politeness with some other nations far more advanced in civilization. I have often been surprised with the salutation of a genteel bow, and not unfrequently accompanied with a graceful waive of the hand. The visits of the king upon the arrival of a “gentleman,” as they style every one bringing goods, are made with the expectation of receiving a “dash” or present. This is in accordance with a long established custom, and so firm is its hold upon their affections, that a compliance becomes a necessary preliminary step to a desirable influence among them, and consequently to our usefulness. On returning the king's visit, the first object which attracted my eye was a small stick about five feet in height, and an inch in diameter, standing at the entrance of his hut. This is his “gregree pole.” The charm consists in having a few fibres of the inner bark of some tree died black, suspended from the top. Here night and day, this charm exerts its wondrous power, as it performs a thousand mysterious motions, warded off and fro by the four winds of heaven. I asked the king, through an interpreter, its object. He replied, “It is my fetish to keep away the witches—the devil man.” “What keeps them from me?” said I—“I have no fetish hung up at my door, no *gregree* around my person.” A French shrug, with a shake of the head, was the only sign of a reply. I then asked the king if he had ever seen this “devil man”—and what he was? “He looks black like countrymen,” said he, smiling. “How do you tell him from your subjects then?” said I. A hearty laugh was his only answer. After some further remarks, by which I endeavored to make him see the absolute folly of these superstitious witho it directly and perhaps rudely attacking them, I left him with a heart truly pained at his benighted condition.

About half a mile from this town (through which we must always pass to go from the Cape into the country,) and directly upon the beach is the station of the American Board, under the superintendence of the Rev. J. L. Wilson, and lady. They have recently received an important accession in the Rev. D. White and lady, and Mr. James, printer and teacher, all of whom were my fellow passengers. Mr. Wilson is now beginning to witness the fruits of

his labors. He finds his former meeting-house too small for the congregation of natives, who gather Sabbath after Sabbath, to hear the good news of Christian salvation. He has consequently commenced the erection of one better adapted to his benevolent purposes. He has also established schools to the number of four in the neighboring towns along the coast, including a tract of country about twenty miles in extent. What you have heard, I can assure you is true, in regard to the desire of this people for instruction. They are desirous, ardently desirous, of learning to read American books, and although this wish is to a great degree a vague one, they themselves hardly knowing how to define it in their own minds, yet, it is a feature in this the incipency of our Missionary operations, which carries to the heart a feeling of great encouragement. They are also desirous of reading the Bible of the Americans—that book in which they are taught to believe, lies the cause of their superiority. The Missionary stands high in their estimation. They see and feel that his object is to do them good.—We have had parents repeatedly bring their children, (boys more particularly,) and plead with us to take them as ours, and bestow upon them what they conceive to be the blessings of education. Their favorable regard for the missionaries, is illustrated by the following fact:—In a recent difficulty between the colonists and natives, the former were not permitted by the latter to pass through their town, which they are obliged to do to get from the country on to the Cape where many of the colonists reside. The disturbance arose from the imprisonment of one of the headmen of the town by the colonists, for theft. It so happened that the colonists were nearly all in the country at work upon their farms, when the natives arose with hostile intentions. It was, as you may conceive a time of great alarm with the former.—They were separated from their families, and could afford them no protection; for between, lay a native town of about fifteen hundred inhabitants in declared opposition. In this juncture, Messrs. Wilson and Thomson, with their wives, and Mr. Holmes, the late agent for the colony, were the only individuals who were allowed to pass. The natives openly declared their regard for the missionaries, and said that if it were not for them they would destroy the colonists. Mr. Thomson had one of their number, confined in jail at the same time for theft set at liberty with the other. But they declared, after the disturbance had subsided, and they were informed that he had been imprisoned by Mr. Thomson, that had they known this fact, he should not have been set free. This exhibition of confidence in the benevolence of our designs, is unequivocal in its character, and as gratifying as it was unexpected; while at the same time it proves the course previously pursued by Messrs. W. and T. towards the natives to be highly judicious. The increased operations of Mr. and Mrs. Wilson, and the buildings of success, evidently opening afford additional proof that the impression which now darkens the public mind, at home in regard to the evangelization of Africa, that *while men cannot live and labour in this climate, is erroneous.* And while we cite their case in refutation of this opinion, we would at the same time hold up the result of their labours as a call to many of our brethren at home, a call too loud to be disregarded, to "come over and help us."

Next to the station of the American Board, and within a few rods, is that of the Methodists under the direction of Mr. Chase, who preceded us in his arrival at Monrovia about a fortnight. They have a mission house in process of erection.

Both these stations are situated within a few rods of the beach, having the ocean upon the east. Immediately upon the west is Maryland Avenue, commencing about at this point, and ending at one station. Our location is more to the interior than any of the others, with a distance of two miles between, and of three from the Cape.

(To be continued.)

THE OBSERVER.

GAMBIER, WEDNESDAY, OCT. 4, 1837.

To the Clergy and Laity of the Diocese of Ohio.

Brethren,—During the Convention of the Diocese, recently held in Columbus, a very decided and unanimous expression of opinion was made, by the attending clergy and lay-delegates, as to the importance of establishing as soon as possible in different parts of Ohio, depositories of Sunday School books, for the convenient use of our parishes; and also of such other works in religious reading as the undersigned, and the Committees superintending the depositories should judge to be of decided value for the promotion of truth and piety in the several families of our household of faith.—A canon was appointed on this subject providing for the annual election of a committee of nine for the purpose of establishing and overseeing such depositories. That committee is divided into three sub-committees of three members each; which inferior Committees are resident so as to be convenient to Cleveland, Columbus, and Cincinnati, the places in which depositories are to be established. The books of the Episcopal Sunday School Union will constitute the distinctive feature of each depository: at the same time, however, it is intended that a supply of the most approved publications of the American Union, shall be found there, together with whatever other books may fully deserve to be recommended for general reading in the diocese, and may be conveniently obtained.

In order to commence such depositories, it is necessary to raise at least \$300 for each. The sum is small and when distributed among the parishes may be easily raised. How the committee intend to endeavour to obtain it, the following communication from the chairman will sufficiently explain. I need only say, that the general object is one in which I feel a very deep interest, the plan proposed for effecting it seems reasonable and judicious, and I trust it will be so cordially met by the parishes that the necessary funds may soon be

raised and the books purchased before the season for transportation from the east shall be closed. It is an object in which every minister and flock should feel an individual concern; and I hope will manifest an earnest zeal.

Yours very affectionately in the Lord,

CHARLES P. MILVAINE,
Bishop of the Diocese of Ohio.

A committee was appointed by the late convention of the Church in this Diocese for the purpose of establishing depositories of Episcopal Sunday School books; and the cities of Cleveland, Columbus and Cincinnati were designated as the proper points for their location. It was made the duty of the committee to devise means for raising a fund requisite for the object. After consultation it was decided to assess the parishes for this purpose as nearly in proportion to their ability as may be.—The Committee divided the Diocese into three parts, a northern, middle and southern, with a sub-committee for each, to make the assessment in its own section and collect the amount required for its own depository. It is proposed to raise \$300 in each division, and accordingly application will soon be made to the several parishes. Considering the importance of the object, namely, to give the Churches an easy access at all times to Sunday School books, and also standard Episcopal works—for the depositories are designed to embrace such, if the means are supplied—it is earnestly hoped that all the Churches will cordially co-operate to accomplish it. In order that the books may be purchased and brought to their places of deposit before the winter sets in, the Churches will perceive that promptness in raising their quota is necessary. When the depositories shall have been established Sunday School books will be furnished to the parishes at a discount of twenty-five per cent.

By order of the Committee,

E. BOYDEN, Chairman.
Cleveland Sept. 1837.

THE PORT CRABBE, AS A CHRISTIAN MINISTER.

Every Review, published in the English language has for the last few years been occupied at one time or another in praises of Crabbe as a poet, and the tears and smiles of those who have read his pages, are abundant proof that he deserves all the commendation bestowed upon him. It is equally plain that merely as a man—or to express more precisely the idea we wish to convey, as a citizen—he stood quite as high with all who knew him personally, as he now stands with the public in the capacity of a poet. His modesty and amiability of disposition, and amenity and playfulness of manners made him a universal favorite. But in studying a character no Christian can be content to stop at mere exhibitions of intellect, or displays of natural talents: he wishes to know more than this; he enquires, what is he in the matter of religion?—Till he is informed on this subject, he feels that he has not viewed the man in his most important and interesting aspect. Especially is this true when the person is, by profession a Christian, and a Christian minister. Now such was Mr. Crabbe; and the reader of his Life by his Son, who was also a clergyman, is constrained at every step to bestow some thought upon the subject. What then is the result?

The question is not, whether he was in deed and truth what his profession implied; this in substance we take for granted: it is not for us to judge any man. The points, to which all our enquiries should be directed, are simply, how correct his views, how proper his conduct, how faithfully he followed Christ; that we may know how far we may follow him.

Crabbe was piously brought up. He enjoyed the instructions of a mother, who had learned religion in the school of long-continued and complicated affliction. The fruits of these instructions appeared early in his life; indeed, his religious character appears to better advantage during his time of trial and adventure in London before he attracted the notice of Burke, than at any subsequent period. His deep anxieties drove him to the true Source of consolation, and made him feel at the same time his own unworthiness of Divine notice and support. His journal kept during that time, evinces a mind more habitually conversant with spiritual and heavenly subjects, strange to say, than any thing that he wrote afterwards of the same nature. About his seventieth year he visited London for some weeks, and we have the journal which he kept on that occasion; but it is by no means such as we might expect of a Christian who professed to "do all in the name of the Lord," or of a Christian minister, who is commanded to "give himself wholly" to the glory of Christ and the salvation of men. When we consider his advanced age, the perusal of this latter journal is especially distressing. Surely his life here does not breathe the spirit of that ordination service in the use of which he was inducted into the ministry of the Gospel! How, in like manner, is it to be reconciled with the spirit either of the Christian or ministerial calling, that a man should spend nine tenths of his reading time on novels, and that he should encourage their perusal in his family in that proportion? How inconsistent this in one who had used such language as the following:

"Ye gentle Cynthia of the shop, take heed,
What dreams ye cherish, and what books ye read?"

Would the Apostle Paul think such subjects more worthy of attention than the "false philosophy" and "vain jangling," and "foolish questions," and "oppositions of science falsely so called" against which he so repeatedly and earnestly warned Timothy, his beloved son in the Gospel? What would the same high authority say, if he were to see this reverend poet so far forgetting himself as to visit

balls, assemblies and theatres, yes, and taking a drive to Haymarket races, and there, though he "booked no bet," as his son informs us; yet, now far advanced in life as he was, enjoying the scene as much as the youngest—a scene in which to the eye of a Christian, one would think, the most prominent objects would be the sin and folly of the immortals congregated there to squander their term of probation away?

But much of such conduct, so unworthy of an ambassador of Christ, is to be traced to his erroneous views, not only of Christianity in general, but especially of the Gospel ministry in particular. It is plain he thought of it only as one of the learned professions, to be entered into only by the orthodox and moral, but requiring no other motive, than those of expediency and prudence to determine one's choice. This is not an inference from the total want of any indications of high aspiration to Christ's service as in and of for itself, aside from all adventitious circumstances, the most delightful calling; but from his own language in the case of his sons, who treading in his steps, are now ministers of the Church of England. His words, in a letter to Sir Walter Scott, are these: "I have two sons, both in orders, partly from a promise given to Mrs. Crabbe's family, that I would bring them up precisely alike, and partly, because I did not know what else to do with them." Here we have in all its nakedness, some of that practical error, which supported and fostered by an establishment, has so desecrated the altars of the mother church from which we sprung. Young men are put into the Church by their father who ministers at its altars; more because he does not know how better to provide for them! What must have been the interpretation put by both parent and children on the questions in the ordination service: "do you trust that you are inwardly moved by the Holy Ghost to take upon you this office and ministry?" Can we expect also, than that men who have entered into the ministry with such views, should be miserably inconsistent in their whole subsequent course?

A man's practice and life seldom rise above the level of his doctrinal opinions: what then were the sentiments of Mr. Crabbe? To answer this decisively and at large, one ought to have the volumes of posthumous sermons from his pen, which are promised in his Life. In lack of these we must take the account given by his son. He informs us that up to his fiftieth year, (he lived seventy-eight) he had not adopted what are called evangelical principles, yet "he was deemed a gospel preacher."—This singular statement is thus explained. He was called a gospel preacher in the times and parts in which Crabbe lived, "who urged his flock to virtuous conduct, by placing a future reward ever full in their view, instead of dwelling on the temporal motives rendered so prominent at that time by many of his brethren!" In another place, we are told that during the latter part of his life, especially the last ten years, he became "more conscious of the importance of dwelling on the doctrines as well as the practice of Christianity," and "gradually approached in substantial matters, though not exactly in certain peculiar ways of expression, to that respected body usually denominated Evangelical Christians in the Church of England, with whom nevertheless he was never classed by others, nor indeed by himself."

This is a curious statement and not very intelligible. It would seem, however, that he held doctrines in the early part of his public life, which in his later years he partially, at least, abandoned, but that his modes of teaching and forms of expression had become so fixed that they could not be changed, or at all events, were not so changed, as to render the improvement in his sentiments very observable to others, or even to himself. His early prejudices, which are sufficiently observable in his poetry, so clung to him as to check the distinct avowal of the change in public and in the privacy of his own bosom. Perhaps one reason why the public did not notice it, was that he still continued those very doubtful practices, mentioned before, which sprung naturally from other views; and the outward manifestations continuing the same, it was not strange that no improvement of the inner man (I speak only of opinion) should have been suspected. As to the assertion of the biographer, that he was not insensible of his approximation to Evangelical principles, it must be taken with considerable allowance; or else he was ignorant of the true character of the men whose views he finally adopted; or if not ignorant, he was so prejudiced as not to believe it possible that any thing which he was led to adopt, could be a doctrine of theirs, or lastly, though he adopted their principles, they had not their perfect work in his own heart. The last is the painful conclusion, to which, probably, most pious persons will come. I mean not to say they did not influence him at all, but only that they did not influence him thoroughly. If it were not so, we should not see him continuing to the last, practices which devoted Christians have condemned in all ages and lands, and which by no Protestants in this country would be tolerated in a clergyman, neither would we hear his son and biographer, holding such language as he does on the topics referred to, manifestly supposing that in using it he has the sanction of his father's judgment.

From the whole biography, as portraying the father, and, if we may so say, betraying the son, we can perceive that there is yet some leaven in the Church of England that needs to be purged

out. Sixty or seventy years ago men put their sons into the ministry as they put them into the army, on a calculation of the temporal advantages likely to accrue. Such views of the subject had become so common (as in other churches also be it remembered) that its inconsistency was not seen and felt except very imperfectly. The consequences any spiritually minded person might have foreseen, and history has sadly revealed. The altars of religion were desecrated by those who ministered at them, and the Church and the world became mingled into one. But things have been improving since that period. There has been a return to those evangelical principles which breathe in the writings of the English Reformers, and a corresponding (but not alas, proportionate) revival of that thoughtfulness, prayerfulness, zeal, circumspection and blameless deportment, which are their natural fruits. But the revolution is a great one and cannot be accomplished in a day; and it is therefore hardly so much a matter of grief, that it is not completed, as of joy, that it has progressed so far.

For the Gambier Observer.

"THERE IS MORE BEYOND."

A Poem delivered at the Annual Commencement of Kenyon College, Sept. 6th 1837, by S. G. Gamway, A. B.

"THERE IS STILL MORE BEYOND." Like these the words

That have been sounding on man's eager ear,
Since first humanity's high march began;
Still luring him with brightest promises,
That thrilled his soul sweeter than seraph's song
On to his goal.—Dark was the night that fell
Upon his erring soul, and deep the gulph
In which his spirit plunged—when first his hand,
Stretched forth in madness, plucked the fatal fruit,
And sin and death first marred this goodly world.
But even in that hour of fell despair,
When o'er his soul the depths of darkness closed,
And th' awakening thunders of God's wrath
Were muttering in the storm, Hark! angel voice,
Mimic'ring mercy, whispered in his ear
Bright tales of future ransom, and the hour
When all this work of death shall be undone.
And still beside his march of centuries
Her angel form hath trod. Behold him now
Upon the mountain top, while brightly back
Gleam the long rays, and lo! her form is there
Pointing to far-off scenes of loveliness.
Deep in the vale his pensive steps descend,
And storm and darkness gather o'er his path,
And his heart sinks, and his soul faints with toil.
Still, still her form is there, and her blest voice,
Speaking 'mid sunshine and 'mid storm alike,
Bids him remember "There is more beyond."

Ay, that still small voice
Was heard in ancient Greece, what time her sons,
Proudest and foremost on the rolls of fame,
Burning with thoughts that could not be repress'd
Strove with the "palpable obscure"—strove hard to pierce

The mist that over the dread future hung;
And in their hour of doubt they caught its tones,
And fixing their trust, even in death
Triumphant echoed "There is more beyond."
Such too the burden of that lofty strain
That floated o'er Judea's vine-clad hills,
And pealed its richest tones in SABA'S towers;
That 'midst her highest hour of triumph, told
Of something brighter, far more glorious still.
And when amid her ruined palaces
The captive city mourned, and her torn sons
By Babel's stream or 'neath the Assyrian's yoke
Bowed down their souls in anguish, it awoke,
And thrilling told of future glories, till
The slave forgot his sorrows and shook off
His spirit's burden, and in tyrant's ear
Triumphant shouted "There is more beyond."

And when eth'ward the glorious day that dawned
From Beth'lehem's humble manger, there was drawn
The dun thick night of superstition's gloom;
When 'mid the wreck of crashing empires tall
Learning and science, and the holy light
Of pure religion; when the despot came,
And on the struggling limbs of fallen states
Fixed fast his adamant fetters—still
Hope's angel form stood by the prison house,
And by the dark scene of man's daily toil,
And hung her rainbow on the cloud of war,
Chanting that strain that cheered his spirit up,
And gave him strength to bear his misery,
And nerved his arm to higher, nobler deeds.

But the world's pace is changed.
No longer man is doomed to grope and grope,
Blinded and darkling, on the fruitless search
For knowledge and for truth. Light has broke in
Upon the captive mind. Roused by its ray
She springs with life upon her onward course.
From captive limbs the tyrant's chain hath fall'n.
And man once more stands up erect and free,
Lord of that earth that was his birthright erst.

And now,
When brightly thus the glad earth seems to glow
And man's proud heart swells highest with the thoughts

Of all his greatness, and his well pleased eye
Glances in pride o'er all his heaped up wealth;
Say, has the voice of gladness ceased for us?
Is there no more beyond us? Have the bounds
That flame around th' empyrean vast of thought
Been reached at length? And must the mighty mind,

Like Ammon's son, drawing but more despair
From all her conquests, sit her madly down
And weep that there remain no other worlds
For her to conquer? Oh! believe it not!
While there remains or vigor in her arm
Or vision in her gaze, she still shall find
New worlds before her ready to submit,
And yield obedience to her mighty sway.

Hark! from the dome where star-eyed Science
sits,
There comes a voice to rouse and nerve the soul,
She points in pride to all her gorgeous wealth,
And cries in triumph "THERE IS MORE BEYOND."
And she has more beyond unfathomed depths,
Where man hath never trod—where flashing gems
And gold and pearl, brighter than ever gleamed
On eastern poets' vision—genii vast—
All wait his bidding unto whom she gives
The hallowed keeping of her magic lamp.

Ay, gaze around you, turn where'er you will,
Before thee spreads a field of unfound thought.
Behold the world of being—see it fade
Step after step, till too minute it grows
For thy weak vision—gaze upon the stars—

Think of those distant suns that burn and wheel
Untracked upon their vast and viewless course.
Turn inward on thyself and strive to plunge
Within the mysteries of thine own being.
Who and what art thou? Aye, thou canst not
tell!

And Science with her fabled magic lore
Does but reveal to thee thou dost not know.
But toil may grant thee much, for toil hath
built

Her glorious balwerk up; her thousand sons
Each add on his tribute, till the pile,
Like that the busy coral insect rears,
Hath risen upon our view, vast in extent,
In structure stable as the eternal hills,
Yet graceful as the fairy feet-work built
By the still front around his sister home.

And higher still her battlements may tower.
Go forth into the night, when the vast stars
Are telling forth their wondrous tale of love;
And fix thine eye upon some little orb,
That twinkles seemingly upon the verge
Of the wide universe. Now on the wings
Of thine imagination soar aloft
And fix thy stand upon its orb, and look
Far out into the depths. What seest thou?
Blackness and night! A vast and empty void?
Oh no! Beyond, far as thine eye can reach,
Myriad of blazing suns spring into light,
Rising in vistas, vast, interminable,
All wheeling on in their majestic course,
All sounding forth their glorious melody.
Albeit no mortal ear be there to hear,
No mortal eye to mark.

And thus it is with science—wouldst thou
stand

Upon that point, on which her boldest sons
Have paused, still spread before thee, thou wouldst find
And
New fields of light, studded with fadeless flowers
That only wait thy coming; wait to wreath
Their starry radiance round thy conquering brow.
Such was the view that rose upon his gaze
Whose eye had tracked the planets in their path,
Reading the law their fiery footsteps traced.
He who had climbed him to the farthest heights
Man's spirit yet hath reached. He turned from
all,

As from the painted pebbles and the shells
The pleased child gathers on the ocean's verge,
And gazing out upon the boundless deep
Of knowledge yet by human keel unplough'd,
Sighed to give up the chase, and turned to know
What more there was beyond.

But still of FANNON the proud age may boast
And may we not here find a resting place
To stand and say, there is no more beyond?
Oh no! even here within our favored land,
Where we were wont to boast, proud empire's star
Had set its fadeless glories, and where time
Had seen his last most glorious offspring born,
Aye! even here, unwelcome though the truth,
'Twill force itself on our unwilling ear.
Too loud hath been our boast, for we have
Secured our freedom or our happiness.

Heard ye that earthquake sound that swept the
land,

Shaking her battlements and pillar'd halls?
List to the mad shout of wild anarchy
That swells around our law-built citadels;
While the fair fabrics totter to their base.
Hark!—that low moan—it was a woman's wail—
That sound—it was an infant's smother'd cry.
Once in the halls of luxury she sat,
And that pale boy was one of millions heir.
But now athwart their gorgeous home hath passed
The ploughshare of destruction. Aye! upon
The marts where once the busy thousands trod
Sit beggary and ruin—and their dreams,
Bright dreams of golden wealth, have fled and
gone.

Leaving them naught but bitterness behind.

But hope still whispers "There is more beyond."
Upon this hour of darkness shall arise
Another, bright as is declining eve
After a day of storm. Men shall return,
In chastened humbleness, back to the calm—
The safe pursuit of life. They shall give up
Their wild and fever'd chase for boundless wealth;
And with a dear-bought wisdom they shall walk
Once more in paths of virtue and of love.
But first the storm may rage, and we shall need
Strong hands and fearless hearts, and steady eye
Toward and watch our bark amid the sea;
Until the day-star of prosperity
Shall once more heave upon us bright and calm.

But there are other climes that claim our care,
Our once bright world is all in ruins laid,
And Sin's volcanic breath hath blasted it,
And heaped it with destruction. Loud and deep
The cry of wickedness still rolls to heaven.
Man, still forgetful of his highest end,
Plunges on madly in the vain pursuit
Of shadows that but mock his empty grasp,
Or fill like Dead-sea fruits with bitterness.
The parching lips that seek for coolness there,
Still he who was created like to God
Bows down to stones, or worse than heathen
shrines,

And barters his immortal happiness
For things of naught, that starve the hungry
soul.

Oh! we to him who can sit careless down
And see his fellow man sit fall'n and low
And stretch no hand to help him.

But there shines

O'er all this gloom the unbright smile of hope:
And she still whispers "There is more beyond."
Yea! soon the sun of Righteousness shall burst
The thickness of the cloud. His healing beams
Shall clothe in joyful life the daedal earth,
From its wide wanderings our race shall come,
Responding with a shout to angel's song,
And own once more their loyalty and faith.
Behold! that bright hour has already dawned!
The idols totter on their lofty shrines,
Spirits of darkness shriek and flee away.
Lo! the far isles their eager arms extend,
And strain their longing eyes, and call for light.
And soon the mighty voice of multitudes
Heard by the prophet seer in dream sublime,
Like the deep sea, or thunder's mighty voice,
Shall rise in Alleluia "for the Lord
The God OMNIPOTENT for ever reigns."
Oh! glorious is his fate whom heaven permits
To add his feeble might to wing that hour.
And blest is he who shall behold it rise
In fadeless glories o'er a setting world.

Companions, friends!
We who in brotherhood thus far have trod
The sacred halls of science, and have drank
At all the wells beneath her living rock;
Upon whose eyes the ever varying scenes

Have risen with such a winning loveliness,
We have forgot our progress. Oh! for us,
For us these brightening varied prospects rise:
This ours to wake our country from her dream,
And bring her back to the blest path of peace
Ours is the task to lead the wand'ring home,
To loose the captive from his prison house,
To pour on darkened eyes the beam of day,
And bear salvation to a ruined world.
Let us go forth like men; and do our work
Like men resolved not to have lived in vain,
Let us inscribe our names—not on the rock
Where fume's false glories play—but in men's
Hearts;
Here, like a lamp within some hallowed shrine
Shedding sweet incense, leave our memories.
But trust we not in our own strength. Oh no!
Let us bow low to Him who giveth strength,
And ask of Him for wisdom, whose strong word
Made light arise on chaos, and it came;
And, drinking at the fountain of all life,
Relying on His blessing, let us go
And do the work He giveth us to do.
Then, when our toil is ended, and our souls
Hear the too welcome calls and spread for home
The wings we had not seen. Then still shall
Horn
Stand with her angel eye beside our bed,
And, pointing to another, brighter sphere,
Smile whisper smiling—"THUS IS MORE BE-
TUND."

For the Gambier Observer.

THE CHARACTER OF ARCHBISHOP CRANMER.

In many respects, the Church of Christ resembles other communities. She has her days of brightness and her days of darkness. She is sometimes blessed with good and wise rulers and sometimes she suffers from those who are bad or unwise. At one time she goes on unchecked by persecution and again she bleeds at every pore. God frequently accomplishes his purposes towards her by such instruments as are thought weak and contemptible, and thus proves, that his cause is not indebted to any human abilities for support; but at other times and for special purposes he is pleased to select persons of admired endowments and render them of extensive service to the Church. Too often alas, splendid gifts become a snare and a curse, not only to the possessor, but to all who fall within his influence, by the spread of erroneous and destructive principles. But the case is widely different, when they are consecrated to the Lord and exercised in advancing his cause. Then indeed they appear truly excellent and deserve our highest esteem. Such reflections arise from the consideration of the character before us.

The seeds of religious reformation, so liberally scattered by Wiclif and his followers took deep root in the minds of the people of England. They were not allowed however to generate undisturbed, but every endeavour was made by the Romish hierarchy to trample down and destroy the work so happily begun. These efforts, to outward appearance, were for more than a century abundantly successful. During that period the bloody statutes of Richard II and Henry IV did their hateful office. Although the truth was trodden down by the feet of papal tyranny yet its life was never crushed out; but at last it sprung up with a vigour that proved both the favourable nature of the soil and the imperishable vitality of the plant.

The persecution which had continued to depress the public mind from the accession of Henry IV until the death of Henry VII still held on its bloody way during the reign of Henry VIII, until the dominant power was divided by the question of the royal divorce. The fierceness with which it raged is amply attested by the Episcopal annals of those times. The rapid progress of the Reformation in Germany had aroused the pope to a sense of his danger, and he was determined to rivet the chains upon those countries which still acknowledged his authority. Henry also felt pledged by the part he had taken against Luther to sustain his character of "defender of the Faith." But we find that his attachment to the Romish Church was subordinate to the dictates of passion and interest. His application to the pope for a dissolution of his marriage with Catharine, was evaded and every expedient resorted to, to postpone the decision of the question. Wearied and exasperated by the chicanery of the papal court, Henry sought for a decision from the universities. They declared the marriage to be unlawful and therefore null and void. Upon this Henry divorced his queen and married Anne Boleyn. The pope was exasperated at this proceeding as displaying contempt of his authority, and issued a bull of excommunication against Henry. He also gave the kingdom to the King of Scotland, absolved the people from their oath of allegiance to Henry and endeavoured to excite them to rebellion. These measures on the part of the pope had no other effect than to set loose the kingdom from his jurisdiction. During this troubled state of things Cranmer was raised to the see of Canterbury.

He was born July 2, 1489; and received the first rudiments of his education from the parish clerk "from whom he learned little, but suffered much." At the early age of 14 he entered the University of Cambridge. His time till he was 22 years of age, was nearly lost in the study of the useless logic and scholastic philosophy of the day. After this he studied the works of Erasmus and other good Latin authors. Upon the appearance of Luther's writings, he turned his attention to the scriptures, which he studied for three years. In 1522 he took his degree of D. D. having accumulated a store of profound learning which proved of the most invaluable service to him through his laborious life. He was first appointed Fellow, then divinity lecturer, examiner in divinity, and finally raised to the see of Canterbury. His studies from 1520 until his elevation fully prepared him to enter with spirit upon the reformation.

It is not my object to erect a monument to his honor, but to clear away the clouds which have obscured the luster of his name, and thus to do justice to his memory. His works which are his best monument, are of such excellence that every christian, and especially every Episcopalian, should give glory to God that such an author was raised at a crisis so eventful.

but we shall only mention some of the most important. His first after his promotion was a translation of the bible into the English language. He afterwards published another edition and three editions of the New Testament. These were all sent forth under his sanction, and to the first he added a commendatory preface. Next in importance among his works is the compilation of the *Prayer Book*, which was published in 1549, revised in 1550, and brought nearly into its present form. In 1547 he published the 1st. Book of Homilies, the paraphrase of Erasmus and an able confutation of the doctrine of "Unwritten Verities." In 1551 he wrote a defence of the protestant doctrine of the sacrament, which was widely circulated and did much good. The year 1552 gave birth to the "42 articles" of which 39 are now held by the church. In 1555 he completed two volumes folio, upon the heads of religious doctrine, composed of reasonings from scripture and extracts from the early christian writers. These noble monuments of his piety and industry are but a small portion of his writings.

Dr. Cranmer was furnished with large intellectual powers, and such attainments in literature, as would have done honor to any cause. His faculties were eminently practical. The imaginative power scarcely entered into the composition of his mind. He was incessantly employed in patient accumulation of authorities and precedents. He could never rest until he had explored all that had been said or thought before him relative to any subject of his research. The qualities of his understanding were fitted rather to make a sound and cautious judge, than a commanding advocate. His capacities were exactly adapted to the office which Providence assigned him. A more impetuous temperament or even a more quick and intuitive perception of truth, might have betrayed him into impatience and precipitation. He might thus have raised up against the Reformation, of which he was so prominent a leader, a barrier of prejudice and opposition even at the very outset; or else might have hurried on its chariot-wheels till they took fire with their own speed, and carried with them, confusion and ruin. The habit of unwearied investigation—a faculty for the dispassionate examination of moral evidence—an insensibility to mere popular impulse—the steady single hearted love of truth—these are the qualities requisite for a religious reformer; and such were eminently concentrated in Cranmer.

When we look at his character as a scholar a man or a christian, we cannot withhold our admiration, nor help our wonder at those who are so blind that they can see nothing in him to admire.

His habits of study might well be taken as a model for the student of the present time. "It is well known" says Morrice, his secretary and a writer under the succeeding archbishop, "that if he had not business of the king's, or special urgent causes before him, he spent three parts of the day in study as effectually as he had done at Cambridge. For at all times when the king's majesty would be resolved of any doubt or question, he would but send word to Cranmer over night and by the next day he would have in writing, brief notes from the doctors old and new, with a conclusion of his own mind, for being thoroughly seen in all kinds of expositors, he would lay open 30, 40 or 60 authors and so reducing them all together, would advertise the king more in one day, than all his learned men could in a month."

It is again noted by the same person that the books in the primate's extensive library, had all been thoroughly perused and that notes were to be found throughout them in his own hand.

As a man he was loved by all who had not prejudices against his doctrines. He was very meek and forgiving; so much so that it became a proverb; "Do unto my lord of Canterbury an ill turn and you make him your friend forever." His table was never without a good number of pious and learned men, with whom he consulted when necessary. He was very remarkable for his charity. In those days there were few or no hospitals or infirmaries, and a good part of his revenue was expended in furnishing diseased and destitute persons with medicine, attendance and comfortable food.

As a christian and a minister he stands pre-eminent amidst the darkness by which he was surrounded. It is the testimony of Sir Richard Morrison, an eminent contemporary, that he preached often and "was a faithful minister of the heavenly doctrine." The Saviour, his atonement and salvation by faith in him were his principal themes. He was a great lover of truth, and especially the word of truth. He was long in darkness upon the doctrine of the sacrament, but in one great point he was enlightened, and this helped to show him the truth in regard to the other. He saw the great importance of the bible; he sincerely loved it, and used every effort to spread the knowledge of it among the common people.

He was a decided friend to education. At the destruction of the monasteries he stood single handed against the course pursued by Henry and the nobility. He endeavoured to prevent the sacrilege which then took place, and to apply the funds to the foundation of Colleges and schools. In 1540 he founded the Canterbury school. Some of the commissioners would have restricted its privileges to the sons of gentlemen, but this the primate would by no means allow; he contended that if the gentleman's son was apt to learn he should be admitted; if not, the poor man's son should enter in his room.

(To be continued.)

RELIGIOUS INTELLIGENCE.

On last Sabbath the New Episcopal Church in this place (Trinity Church) was consecrated to the service of Almighty God, by our good Bishop, the Right Rev. Samuel A. McCook. The Rev. Mr. Reigley, of Ypsilanti, and the Rev. Mr. Cushman, of St. Josephs, were present and assisted in the services. It was truly a solemn and imposing service. As the rite of consecration was to be administered, the sermon was devoted entirely to that subject. The Bishop, however, made a very excellent and appropriate remarks upon the propriety of setting apart houses exclusively to the worship of the Almighty. How often are his Holy Temples profaned by the vulgar jost or the idle levity of those who crowd his house for the transaction of business, having no reference to his worship or glory! The text was taken from 1st Thessalonians, 5

chap. 21 verse—"Prove all things, hold fast that which is good." It was full of sound argument, and while all the energies of the speaker were directed to the establishment of the peculiar doctrines of his own Church on the subject of consecration, still, he manifested the utmost kindness and clarity to the views of those who differ from him.—The communion was also administered, and through the whole of the services which occupied between three and four hours, the utmost order and solemnity prevailed.—Many felt with Peter, at the transfiguration of his blessed Master, "it is good for us to be here." The Bishop, according to his appointment, spent the first three days of September with us, and the Church was opened three times each day, when the services were regularly performed by the Bishop or one of the Clergy present. All who attended know what ability and faithfulness they bore their testimony; and that their labors may be abundantly blessed the earnest and sincere prayer of the writer.—*Marshall Times.*

A visitation of the Clergy of the archdiocese of Kingston U.C. was held on Wednesday last, the 6th inst., in St. George's Church at that town, by the Venerable Archbishop Stuart, at which eighteen clergymen belonging to that Archdiocese were present. Morning prayers were read by the Rev. J. Cochran, and the lessons by the Rev. A. F. Atkinson—after which, a sermon from I. Tim. iv. 13. was preached by the Rev. W. Mansley, Rector of Pictou. After many valuable remarks, which were confined chiefly to the duty of the Clergy to "give themselves unto reading," a very beautiful allusion was made to that lamented event, for which the Anglo-Canadian Church so sincerely mourns,—the death of our late venerated and excellent Bishop. The allusion to the deceased Prelate was very affecting and most eloquently expressed; nor was there less that was touching and impressive in the learned Preacher's remarks upon the necessity of spiritual labours in this Province, and in his appeal to the mothers in our Israel to consecrate their sons to the service of the altar.

The public services of the day were concluded with an affectionate charge from the Archbishop of Kingston;—who after congratulating the Clergy upon the steady augmentation of their number,—deplorably insufficient as that still is to meet the increasing demand for their services,—and of the flock entrusted to their care, and after dilating upon the reciprocal duties of the people in return for the services of their ministers, entered briefly into an illustration of the various points which constitute the awful responsibility of "a steward of the mysteries of God."

After the dismissal of the congregation, the Clergy proceeded to the business to which, under the peculiar circumstances of the times, their attention was more particularly directed and Addresses of congratulation to her Majesty, and of condolence to the Queen Dowager were agreed upon, as well as the opportunity embraced of transmitting an affectionate address to the Lord Bishop of Montreal.

Another Address was also agreed upon to the Queen's Majesty, in which was pointed out the lamentable state of religious destitution existing in this Province, and the necessity of a speedy settlement of the needlessly agitated question of the Clergy Reserves.—the final adjustment of which, upon the only equitable and constitutional basis, would so soon afford the means of supplying the spiritual wants of this rising country.

These subjects of deliberation occupied the assembled Clergy during the remainder of Wednesday and the whole of Thursday;—and at the conclusion of the latter day, divine service was again performed in St. George's Church. The prayers were read by the Rev. S. Olving, and the lessons by the Rev. E. J. Boswell,—after which, a very able and edifying sermon upon Christian unity, was preached by the Rev. E. Denroche of Brockville.—*Church.*

THINGS ABROAD.—The state of the Church of England continues more prosperous and happy than could be expected in this restless and turbulent age of the world. The respect shown to the parochial clergy, the zeal and faithfulness of such clergy as evinced in the sermons, labors and efforts of the ministry, all show an increasing desire and effort for the furtherance of the truth as it is in Christ Jesus our Lord. Measures for improving the old parish churches and for the building of new ones, especially those having free seats, are carried forward with great diligence and success, and every week shows that the people of England are awaking to the duty of preserving the unity of the faith, and are coming up to the holy work of sustaining the Church as it was originally established in "the islands of the west," upon the apostolic model. That the work may go on and prosper, will be the prayer of every one who hath good will to Zion.—*Gospel Messenger.*

PIRA FOR LIBERTY.—Rev. Dr. Skinner, says the Christian Watchman, from Africa, is now in our vicinity, addressing the churches on the degraded condition of Africa, Last Sabbath we had the opportunity of hearing him present some statements in Mr. Ide's pulpit, relative to the oppressed and wretched state of the down-trodden and enslaved people. The Doctor gave a very flattering account of Liberia—showed the part she was taking to suppress the slave-trade, and gave some interesting facts respecting the religious influence she was exerting over the natives.—He chose for the foundation of some remarks a passage from the prophecy of Isaiah: "The labor of Egypt, and merchandise of Ethiopia and of the Sabæans, men of stature shall come over to thee; and they shall be thine, they shall come after thee; in chains shall they come." It was his object to show that the African people was here predicted to come over to the Christian Church; and that they would literally come in chains. In proof of which, among others, he made this statement; that among the native tribes of Africans sixty-two out of every hundred are slaves and that the mark of slavery is so indelibly stamped upon them, that they can never become free except by the influence of the gospel. We have no doubt but that the sympathy of the Church ought to be very deeply excited in behalf of oppressed Africa; and we cordially hope that Dr. S. may succeed in awakening it.

RECENT INTELLIGENCE.—The son of the late King of Persia, Malek Kaveer Mevva, has established a school at Shishwan, about eighty miles from Ooroomiah, in which the English language among others is to be taught.

The progress of enquiry and reform among the Armenians in Constantinople and the vicinity, is of the most encouraging character, evangelical views are extending, and the influences of the Holy Spirit are more and more manifest. Senakerim, one of the earliest enquirers and converts, is now in this country for a theological education.—*Chr. Intel.*

THEOLOGICAL INSTITUTE OF CONNECTICUT.—The anniversary commencement was attended at East Windsor, on the 6 inst. Eight young gentlemen having finished their course of studies, were sent forth as duly qualified candidates for the work of the gospel ministry. A crowded audience, of which about 100 were ministers, were present. The order of the exercises was as follows:—Sacred Music. Prayer. Importance of Piety in a Minister of the Gospel.—George W. Bassett, Walton, N.Y.

Exegesis of Romans vii 14—25.—Rufus C. Clapp, South-ampton, Mass. Importance of the Study of Ecclesiastical History.—Ansel Dewey, Lebanon. David Brainerd.—Cushing Ellis, Bradford, Mass. The World Involving the Church.—Thomas Gordon, Middlebury, Vt. Influence of the Writings of President Edwards.—John P. Norton, Goshen. Abuse of Reason in Biblical Investigation.—Royal Reed, Palmyra, N. Y. Indifference to the Prevalence of Error.—George H. Woodward, Shrewsbury, N. Y. Sacred Music.

A very appropriate Address was then delivered by the President, to the young men who were about to leave the Seminary. A concluding Prayer was offered by the Rev. Dr. Ely, of Monson.

The Pastoral union, before they parted, passed several resolutions, "expressing their gratitude to God, for his smiles graciously bestowed on this rising Seminary; and their approbation of its principles, and of the instruction given by the Faculty.

The character of the exercise was truly gratifying.—*Hartford Watchman.*

NEWBURY THEOLOGICAL SEMINARY.—At the last annual meeting of the Associate Reformed Synod of New York, the Rev. John Forsyth was chosen Associate Professor of Biblical Literature, in the Seminary at Newburgh. The plan of this Seminary, originally drawn up by the late Rev. John M. Mason D. D. differs in some of its features from the one generally pursued in the Theological Seminaries of the United States. The Bible, in its original languages, is the great text book, and the course of study (which extends through four years) is so arranged, that the whole Bible in its original tongues is read by the student before he leaves the seminary. In the department of Systematic Theology the only formal text book is the Westminster Confession. The session commences on the 1st Monday of October and ends on the 1st Wednesday of May. The present professors are:

Rev. Joseph McCarroll D. D. Professor of Systematic and Biblical Theology.
Rev. Alexander Proudfit D. D. Prof. of Pastoral Theology.
Rev. John Forsyth, Assistant Prof. of Biblical Literature.

A beautiful site, commanding one of the finest views of the scenery of the Highlands, has been secured by the Board of Trustees, on which they have determined immediately to erect a suitable edifice. The library, which has hitherto been small, will now contain a very choice collection of about 3,000 volumes.—*N. Y. Obs.*

GENERAL INTELLIGENCE.

Great Mail Robbery!!—The great letter mail from Cincinnati, for the Eastern Cities, was cut open last night, between this City and Springfield, forty two miles west of us and robbed of all the letters it contained. Suspicion has not yet rested upon any individual in particular. The mail bags are now put into the coach instead of the boat as some time since. The way mail bag was disturbed. The Agents have gone back on the track, express speed.—*Columbus Pol. Rep.*

Our Indians Affairs.—Four negroes belonging to Major B. D. Herriot, who were captured by the Indians, in 1835, made their escape and delivered themselves up at Fort Peyton, (Moultrie,) on the morning of the 4th inst. They were delighted to rejoin the whites, and complain of hard fare among the Indians; they have been living on nothing but corn, alligators and fish, since they have been with the Indians. They represent the Indians to be entirely destitute of corn.

They state that there are a number of negroes now at Major Herriot's Plantation, engaged in preparing corn, under the superintendence of some Indians.

They communicate important information relative to the plans and situation of the enemy. The Indians say they have no idea of emigrating. Powell and Arpink are their master spirits.

The buildings at Volusia and Fort Mellon have been burnt by the Indians. This fact proves how far their promises are to be depended upon. They made a promise to Col. Harney, previous to the evacuation of Fort Mellon, that the buildings should be preserved.

We learn from Fort King, that the Indians have left that vicinity.

Gen. Jessup is at Tampa Bay.
The post at Mosquito is to be re-established, by order of Gen. Jessup. Troops have been sent down for that purpose.

Col. Harney has been ordered to Washington, for the purpose of getting men, to fill up the companies of the 2d Regiment of Dragoons.—*Florida Herald, Sept. 6.*

SABBATH BREAKING.—The Journal of Commerce gives the following extract of a letter dated Alexandria, 13th Sept. 1837.

"There is nothing new here, except that the fine new steamboat, Paul Jones, intended to ply between this place and Washington, was burnt last night, about 12 o'clock. She had been built but a few weeks, and started on her new route a few Sabbaths since, and last Sabbath made an excursion to the Aqueduct at Georgetown. She is now a complete wreck. People can draw their own inferences in relation to her destruction. It is thought the fire originated by accident. She cost about \$20,000 and had not a cent of insurance."

Our "inference" is, that rum was concerned in the destruction of this boat. Sabbath-breaking and rum are very apt to go together.—*N. Y. Obs.*

A meteoric Stone, weighing some 500 lbs, fell on the farm of Ezekiel Harrison, near Orangeville, Pa. on the night of the 6th inst. and smashed to death a valuable ox afterwards penetrating the earth about 10 inches. So says the Columbia Republican.

FOREIGN.

ENGLAND.—London, Aug. 12.—An immense steamer, now building at Limehouse, for the American Steam Navigation Company, surpasses anything of the kind hitherto made. She is to be named, after our Queen, Victoria, will cost from £80,000 to £100,000, has about 150 men now employed daily on her, and is expected to be finished in November next. The extreme length is about 513 feet but she is 937 feet between the perpendiculars, 40 1-2 feet beam between the paddle boxes, and 26 feet 1 inch deep, from the floor to the under side of the spar deck. The engines are two of 250 horse power each, with six feet four inch cylinders, and seven feet stroke. They are to be fitted with Hall's patent condensors, in addition to the common ones. She displaces at 16 feet deep, 2,740 tons of water; her computed tonnage is 1,800 tons. At the water line every additional inch displaces 18 1-2 tons. The average speed is expected to be 200 nautical miles per day, and consumption of coal 30 tons. The best Welch coal is to be used. It is calculated that she will make the outward passage to New York in 18 days, and homeward in 12, consuming 540 tons of coal out, and 360 home. Expectation is on tip-toe for the first voyage of this gigantic steamer, along side of which others look like little fishing boats.—*N. Y. Obs.*

Conversion of a Catholic.—The Rev. Patrick O'Brien, some years a priest of the Church of Rome, in this diocese has publicly read his recantation at the parish church of Kildare, in this country, and conformed to the faith of the Church of England.—*Limerick Chronicle.*

Spain.—Paris, Aug. 13.—While the Pretender is struggling to extricate himself from his dangerous position at Castelvija his partisans are traversing without interruption the provinces contiguous to the capital. Segovia, an important city, only seventy three miles from Salamanca, and forty from Madrid, has fallen into their hands. Their excursions extend to the very gates of the capital, if we may believe the Messenger.

We are now so well acquainted with the true character of the civil war in Spain, that we contemplate with a kind of indifference the movements of both parties. The presence of a Carlist force in the vicinity of the capital excites no alarm whatever for its safety! The objects of such movements as is justly observed by the *Review de Paris* of this morning is not to obtain a decisive advantage over the Christians, but to disorganize the country, and destroy the resources of the Spanish Government. If the band now in Castile succeed in calling off the attention of Espartero, they may be expected to select some other province for the theatre of their exploits.—*N. Y. Obs.*

Portugal.—Accounts have been received from Lisbon, to the 8th, and from Oporto to the 9th Aug. with dates also from Gibraltar to the 5th. Most of the private letters which have been received, not only vary in their individual statements, but from nearly all the public accounts which have arrived; they generally concur in asserting that the whole kingdom was in a very great state of political excitement, but the statements are very contradictory.

Lisbon Aug. 7.—Every thing looks gloomy for the charterists. It now turns out that Saldanha has been abandoned by all his infantry, except about 150 men, and that his force does not exceed 450 altogether. [Saldanha is at the head of the insurgents].—*N. Y. Obs.*

A civil war was raging in Portugal. The cause is stated to be dissatisfaction among the populace and military with the Constitution and Administration of the Government. All parties however are in favor of the young Queen.

ITALY.—Chicora.—Letters from Naples of the 25th contain the following:

"The ravages of the cholera, as well in this city as at Palermo, are daily becoming less, and it is to be hoped will soon cease entirely. The government continues to keep the most profound silence upon the events of which Sicily has been the scene. The official papers do not say a word; but the more the government affects to keep the matter secret, the more the public is occupied with them, and the more false and exaggerated reports are in circulation. Public curiosity is excited by a thousand absurd details. Some say that the King intends making, henceforth, Messina the capital of Sicily. Others tell us that Prince Charles has been at the head of the revolt against his brother. Time alone can raise the veil from the truth."—*N. Y. Obs.*

TURKEY.—Constantinople, July 17.—On the 15th the American flag-ship Constitution anchored off Topkhane, giving and receiving the accustomed salutes.

The Turkish fleet is not yet quite ready to proceed for the Mediterranean. It is said that it will put to sea on the 22d, but I know not if this point is as yet quite settled. You will probably have heard that Mehmet Ali Pacha left Alexandria on the 28th ult. for Candia, with 3 lines-of-battle ships and some frigates. Ibrahim Pacha was about, also, to proceed to Syria, and the steamer Nile being under repairs, he, too, goes in a ship of the line, accompanied by certain frigates. Thus the whole of the Egyptian fleet is at sea, and this happening at the moment that the Turkish squadron was expected to go out, many conjectures have arisen from the coincidence. People in Egypt thought that the Pacha intended to attempt some coup de main or other against the Porte.

The plague has nearly disappeared at Smyrna. Here it goes on much in the old way; 43 were taken to the Greek hospital last week, and there were 22 deaths.—*N. Y. Obs.*

Mexico.—Private letters from Mexico inform us, that tranquility prevails throughout the capital, and that the government, composed of men of property, will make every effort to restore order to the finances.

Our correspondent at Matamoras informs us, that 1000 Cumanehe Indians had committed great ravages in the haciendas to the North of New Leon. That a colonel and officer had perished in their pursuit. It was believed their disturbances would soon be quieted.—*N. O. Bee.*

List of Letters

Remitting in the Post Office at Gambier Oct. 1st. 1837.
David Armentrout, William Blackman, Thomas Barlow, Fanny Blight, Wells Dickinson, William Davis, R. S. Elder, Hiram Feale, T. B. Fairchild, Foster and Slocum, Edwin Halse, Hugh Hamilton, Reuben Kison, G. W. Kinney, Mr. Killin, William McFarland, Robert McFarland, James Magruder, John McGuire, S. G. Putnam, John M. Stevenson, John Smith, Salmon Shafer, Thomas Shearer, Thomas Temper, J. C. Taylor, William Walker.
M. T. C. WING, P. M.

FOR SALE,

The new two story BRICK DWELLING HOUSE with Basement and Attic stories, in which the subscriber now resides, 32 feet front by 22 feet deep, neatly and substantially built, and is in one of the most pleasant situations in Gambier. The basement story is of dressed stone and contains a large Kitchen, Pantry and Cellar; the first story contains two rooms one 18 feet square, and the other 16 by 18; the second story contains a room about 18 feet square and two comfortable bed rooms, all having fire-places, and the attic story two large bed rooms. A passage runs through the centre of the building.

The inside work is not yet finished, but can be in a reasonable time, should a purchaser offer.

There is on the premises a large BRICK SHED-HOUSE.
Supt. 6 GEORGE W. MYERS.

SUBSCRIPTIONS RECEIVED.

Alma.—Justin Gale, \$2, A. G. Akley, \$2, Paris Tallman \$2.
Berkshire.—Ira Blackman, \$2.
Brimfield.—Levi Stoddard, \$3.
Canfield.—Lyman Warren \$4, Joseph Bassett, \$2.
Cleveland.—Percy Dorr, \$1 30.
Delaware.—C. Howard, \$2.
Lynn.—Amos Wardlaw, \$2.
Medford.—Homer E. Warner \$2, Russell Thayer, \$2, G. V. Willard, \$2, Rev. William Granville, \$2, David Tryon \$2.
Millbury.—John Hunkford, \$2.
Millbury.—Daniel W. Crawford, \$2.
Ohio City.—Norm. Josiah Barber, \$2.
Richfield.—Hiram Parmet, \$2.
River Spite.—Austin Badger, \$2 50.
Springfield.—Rev. Henry Payne, \$2.
Southbury.—John H. Vies, \$5.
Warren.—George Bell, \$2.
Woodstock.—J. W. Schuckers, \$8.
Worthington.—Lemuel Humphrey, \$2.
Zanesville.—James Crosby, \$2, George A. Jones, \$2, Mrs. Eliza Butler, \$2.
Buffalo, (N. Y.)—Rev. Wm. Shelton, \$4, to vol. 8—40.
Essex Valley, (Penn.)—Enoch Marvin, \$2.
Plainfield, (Ill.)—Miles Royce, \$7.
New York, (N. Y.)—Rev. J. W. Cooke, \$4, Rev. James Miller, \$6.

